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A

SERMON

PREACHED BEFORE THE

CLERGY

AT THE

VISITATION;

Held at LAVINGTON, in the County of WILTS.

[Price ONE SHILLING.]

BRITISH MUSEUM
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Published by particular Desire.

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VISITATION,

Held at LAVINGTON, in the County of WILTS,
JUNE the 7th, 1793.

BY THE REV. CHARLES DAUBENY, LL.B.

PREBENDARY OF SARUM, AND VICAR OF NORTH BRADLEY, WILTS.

*** *The Profits, should any arise from the Sale of this Sermon, are dedicated to the Fund* for the Relief of the FRENCH CLERGY.

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ADVERTISEMENT.

A DUE reſpect for the Public, generally ſpeaking, renders all apology for an haſty production inadmiſſible. On the preſent occaſion the Author has nothing to offer in arreſt of judgment, but the following truth. He was called upon at a very ſhort notice to preach a Viſitation Sermon; which, had he thought it could have been done with propriety, he ſhould on that account have wiſhed to have declined. The ſermon met with much more attention from the hearers, than from its haſty compoſition it was thought to deſerve. To render it more worthy the compliment that was paid to it by the deſire of its being printed; as well as to do more juſtice to the ſubjects handled in it; would have given the ſermon a very different form from that in which it was delivered: and conſequently to

have printed it in an improved ſtate would have been a ſpecies of impoſition. It was thought better therefore to give it as it is, than that the Public ſhould loſe an opportunity through this channel, ſhould they feel themſelves diſpoſed to make uſe of it, of throwing in an additional mite into the Fund, which the liberality of this country has provided, for the ſupport of the conſcientious, diſtreſſed Clergy of France.

A SER-

A SERMON.

I COR. X. 15.

I SPEAK AS TO WISE MEN, JUDGE YE WHAT I SAY.

THE honor of God and the ſalvation of man are the two great ends of the Goſpel diſpenſation. So far as theſe are concerned, there can be no doubt entertained with reſpect to the duty of the Chriſtian miniſtry. Thoſe fundamental points therefore in which all Chriſtian miniſters muſt be as perfectly agreed as they are equally intereſted, ſeem to conſtitute a proper ſubject for a diſcourſe of this nature; in which, all queſtions and ſtrifes of words which lead to envy and perverſe diſputings ſhould be carefully avoided, as tending more to break the peace than to confirm the faith of the Chriſtian church. One great object in view, upon theſe occaſions, ſeems to be the placing before our eyes the importance of that high office,

upon the faithful diſcharge of which, not only the welfare of our Brethren, but the very exiſtence of Chriſtianity among us may be ſaid to depend. For, from the diſpoſitions of divine Providence which have already been manifeſted in the world, we may be led to conclude, that in any country where the lips of the Prieſt have ceaſed to retain the knowledge neceſſary to the ſupport of the Chriſtian cauſe, the light of God's candleſtick will not long be permitted to ſhine. " If the eye be " evil, the whole body will be full of darkneſs." —To do juſtice to a ſubject of this kind, would lead into too wide a field for our preſent purpoſe; I ſhall confine myſelf therefore to thoſe prominent features of it, which muſt doubtleſs at different times have engaged your attention; whilſt in my obſervations upon them, I can hope to do little more than renew your acquaintance with ideas, which have long ſince perhaps been better arranged in your own minds.—" I ſpeak as to wiſe men, " judge ye what I ſay."—To thoſe in any degree acquainted with the hiſtory of mankind it muſt have been an obvious remark, that ages as well as perſons have their peculiar character; and that the influence of faſhion extends itſelf even to ſubjects of the moſt important concern. The age of hypocriſy and diſſimulation ſeems now to be paſt. The

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cloke is laid aſide; and men, in religious matters at leaſt, no longer affect what they do not profeſs to feel. The ſigns of the preſent times are an undiſſembled irreligion, and a notorious licentiouſneſs both of opinion and practice; which naturally lead to an impatience of reſtraint, and a ſettled oppoſition to all eſtabliſhments.

Now the Clergy are ſometimes compared to "the ſalt of the earth," whoſe property it is to preſerve things from corruption. They are alſo conſidered as "the light of the world," whoſe office it is to diſpel darkneſs, the parent of ignorance and error. In the Old Teſtament, the appointed inſtructors of the people were diſtinguiſhed by the title of "watchmen to the houſe of Iſrael," whoſe buſineſs it is to be vigilant, and to give a ſeaſonable alarm of approaching danger to the parties committed to their charge. Under either of theſe ideas the Clergy appear to be in ſome meaſure reſponſible for the morals of the community; for which reaſon the government of every country, depending upon them for the proper direction of the public mind, have at all times conſidered the ſupport and protection of their order, as one of the incontrovertible maxims of ſound policy. In gratitude therefore not leſs than in conſcience, are

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we bound to anſwer the expectation that is formed from us; by doing juſtice to our high character; conſidering ourſelves as miniſters of God for the welfare of man: that not only the tongue of the ſcoffer, that open enemy to religion may be ſtopped, but that he who bears ill will to our Sion, and who looks into our camp with the view only of expoſing the weakneſs of our ſituation, may have no juſt cauſe to ſay that "our watchmen are blind, ſleeping, lying down, loving to ſlumber; or that our ſhepherds cannot underſtand."——

But though the eſſential doctrines of Chriſtianity, as conſtituting the foundation upon which every Chriſtian miniſter builds, muſt at all times be inſiſted on; becauſe no ſuperſtructure of Chriſtian morality can be raiſed independent of it; there are nevertheleſs points which at firſt ſight appear to bear more immediate relation to this world, upon which a particularity of circumſtances may call upon him to enlarge. The Chriſtian religion, as it was deſigned to advance the creature man to the utmoſt perfection of which his nature is capable, addreſſes itſelf to him in every capacity, in which, as a moral agent, he becomes reſponſible for his conduct. Upon looking into the perfect law of God therefore, no honeſt man under the influence of

of divine grace, can be at a loſs to determine with reſpect to that duty to God, to ſociety, and to himſelf, upon the complete diſcharge of which the perfection of the Chriſtian character depends. But this complicated ſyſtem of duty renders it neceſſary that conſtant attention ſhould be paid to thoſe who are the ſubjects of it; that the man of God may become, what the Chriſtian religion was deſigned to make him, "thoroughly furniſhed unto all good works." Our diſcourſes therefore, whether of a doctrinal or practical nature, muſt have reference to the circumſtances of the times, and to the immediate neceſſities of thoſe committed to our charge; being calculated to counteract thoſe errors which occaſionally prevail to the deſtruction of the cauſe we have in hand; and at the ſame time to impreſs this important idea, that the Goſpel which we preach muſt be received entire as it has been delivered to us; that part will not ſtand for the whole; but that the divine ſcheme of redemption by Jeſus Chriſt, can be accompliſhed only upon the plan laid down by that wiſe Being who projected it. It may probably be owing to the little attention that is paid to the Chriſtian religion, conſidered as marking out to its profeſſors a comprehenſive rule of conduct applicable to all circumſtances and conditions in life, that thoſe wild notions upon the

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ſubject of human government, have become current among us, which it is the duty of every Chriſtian miniſter to expoſe. The only ſure ſtandard of judgement, in matters of duty and conſcience, is the law of God. The opinions of men vary with times and circumſtances; are oftimes determined by motives which the parties themſelves are unwilling to acknowledge, and not unfrequently lead to conſequences which their utmoſt penetration could not foreſee. That origin of government which viſionary men have derived from an ideal ſtate of nature, which never had other exiſtence than in their own brain, will never want advocates in the world; becauſe it flatters the pride of the natural man, who is ever prone to worſhip the work of his own imagination. But if we conſult the book of knowledge, we ſhall find no traces of that wild condition in which man is ſuppoſed to have exiſted previous to the eſtabliſhment of ſociety; nor any mention made of that equality and independence now held forth as his boaſted birthright; on the contrary, the higher we carry our enquiries upon this ſubject, the more certain will be our concluſion, that man was originally ſent into the world in a ſtate of ſociety and ſubordination; and that that could not in the reaſon of things be the natural ſtate of man, from which his conſtitution is naturally moſt abhorrent.

rent. Every idea therefore upon the ſubject of government, to be met with in the Bible, evidently relates to that ſtate of ſociety which had God and not man for its author. Accordingly we find no notice taken of what, had it ever exiſted, ought, it ſhould ſeem, to have conſtituted a very important part of man's hiſtory, as neceſſary to direct him in all his ſubſequent political arrangements; I mean, the plan upon which ſociety was firſt reduced into form; we hear nothing of original compacts, of a voluntary reſignation of equal rights, and the ſecurity of one portion of man's liberty by the provident ſacrifice of the other; that imaginary foundation upon which ſpeculative men have laid the foundation of human government. On the contrary, the Scriptures teach us, that the Sovereign of the univerſe is the fountain of all power; in other words, that "there is no power "but of God." And unleſs man thinks himſelf wiſer than his Maker, he will be ſatisfied that the divine will is the only ſure ground of moral obligation; and that the ſecurity of government, and the welfare of the community, can ſtand upon no other foundation. When the ſubject obeys "not only for wrath but for conſcience ſake;" and the magiſtrate governs with an eye to that Maſter in heaven whoſe delegate he is on earth; we have the beſt

beſt poſſible ſecurity that in the nature of things we can have, for the diſcharge of thoſe relative duties of governors and ſubjects, upon which the good order and conſequent happineſs of ſociety depend. It was a remark of the judicious Hooker, the truth of which has been confirmed by repeated experience; that "he that goeth about to perſuade a multitude that they are not ſo well governed as they ought to be, ſhall never want attentive and favorable hearers." When Abſalom ſtole the hearts of the men of Iſrael, he did it by the ſame means which have been always practiſed on ſuch occaſions; by a ſpecious zeal for the public good, and an artful inſinuation that the affairs of government were not managed ſo well as they might be. —"Oh that I were made a judge in the land, ſaid he, that every man that hath any ſuit or cauſe might come unto me, and I would do him juſtice." An appeal to the judgement of the people never fails to produce its effect; becauſe the natural man is always ready to lay hold of liberty in whatever form it preſents itſelf. He feels himſelf of conſequence upon this occaſion; from being the ſubject of government, he is of a ſudden become the arbiter and diſpoſer of it. The conſequences to be expected from this inverted order of things may be eaſily foreſeen. They have been fully exemplified

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in the hiſtory of this country. They are now bringing forth fruit to perfection in a neighbouring one; where a deluded people are doing the ſevereſt penance for their wickedneſs and folly, under all thoſe accumulated evils which are the never-failing product of a diſorganized ſtate. They are now learning from experience, what they might have learned from reaſon and hiſtory; that the power of the people is an immenſe machine of unmanageable conſtruction, which, when ſet in motion, ſoon breaks itſelf in pieces by its own momentum:—

"Vis conſili expers mole ruit ſuâ."

Or if they had not diſcarded their Bible, they might have known, that the power of the people is but another word for "the madneſs of the people;" which no Being but He who ſtilleth the raging of the ſea and the noiſe of his waves, is able to reſtrain.

Without entering therefore further into the ſubject of politics, which as it generally miniſters more or leſs to thoſe boiſterous paſſions which diſorder and deprave the human mind, is on that account incompatible with our profeſſion; we ſhould nevertheleſs be deficient in the duty which we owe to our people did we neglect any opportunity of giving

giving them right notions upon that important ſubject of government; upon a due obedience to which, conſidered as the ordinance of God, the happineſs of its members, both here and hereafter, does in a great meaſure depend. When we conſider this world as ſubſervient to the next, we ſhall be convinced that every appointment of God in it has a more important reference than to the things about which we are immediately converſant. The principle of obedience therefore, to whatever ſubject it relates, derives its conſequence in the eye of the Chriſtian, from ſpiritual motives. He conſiders it as part of that Chriſtian obligation by which his faith is to be made perfect. In this light it is to be preſſed upon him by the Chriſtian miniſter as the only means calculated to make him proof againſt thoſe faſhionable doctrines, which might otherwiſe lead him to ſacrifice a reverſionary intereſt in the next world to an imaginary advantage in this. For he muſt be little acquainted with the genius of Chriſtianity who does not know, that patience and forbearance are two of its peculiar characteriſtics. Conſequently that there are few grievances in this world, which would not, it is preſumed, meet with a better remedy in the ſeaſonable corrections of an all-wiſe Providence, than they now generally experience from the haſty

interference of impatient man; and that there is no injury which a Chriſtian ought not to bear, rather than have recourſe to an unchriſtian remedy for its redreſs. In a word; the object which every miniſter ought to have in view is under the influence of divine grace to make his people Chriſtians. Should his doctrine be built upon the foundation calculated to produce this deſired effect, government need no other ſecurity for the peace and good order of its ſubjects. The Chriſtian muſt be uniform in his character; becauſe his conduct is governed by that principle of godlineſs, from which no worldly conſiderations will ever have ſufficient weight in his mind to make him deviate.

But there is ſtill another ſubject which the circumſtances of the preſent times point out to conſideration, which it would not be proper to paſs over on this occaſion; not becauſe I flatter myſelf with the idea of being able to ſay any thing that has not already been much better ſaid; but becauſe in times when dangerous and erroneous tenets are propagated, it is the duty of every honeſt miniſter to bear his teſtimony againſt them.

The doctrine of the Croſs, that great myſtery of godlineſs, which conſtitutes the ground-work of

all God's diſpenſations to his fallen creature; which was revealed to Abraham, prefigured under the law, and realized in the perſon of Chriſt: for the credibility of which ſo many miracles were wrought, and ſo much blood ſpilt in the infant days of Chriſtianity; has perhaps ſcarce ever met with more determined oppoſition than in the times in which we live. Under the ſpecious idea of freedom of enquiry conſidered as the friend to truth, a reſpect not only for antiquity, but even for the language of inſpiration has in ſome degree been done away; to make room for interpretations adapted to the preconceived opinions of ſelf-ſufficient men. In the eighteenth century we are taught to conſider the church of Chriſt as awaking from a long night of darkneſs and error: and that the beams of divine knowledge are now as it were juſt breaking forth upon it in the doctrine of the Unitarian teacher: who, under the name of Chriſtianity, has in fact nothing to preſent us with, but a meagre ſyſtem of morality ſtripped of all the peculiar characteriſtics of the Goſpel diſpenſation.—The Goſpel of Chriſt being preached to the poor, it was, it is to be preſumed, ſo far at leaſt as concerned its eſſential doctrines, delivered in a language level to vulgar apprehenſion. That meaning therefore which the letter of ſcripture preſents to a plain underſtanding,

derſtanding, is moſt likely to be the meaning deſigned to be conveyed upon the occaſion. This ſimple reaſoning furniſhes one of the ſtrongeſt arguments againſt the credibility of the doctrine now attempted to be impoſed upon the church; becauſe it is ſupported chiefly by ſuch interpretations of ſcriptures, as are in themſelves a manifeſt deviation from the literal and generally received ſenſe of the paſſages to which they are applied; a circumſtance which leads to this abſurd, if not impious concluſion; that a revelation intended by God for the general benefit of mankind, is calculated, from the manner in which it has been delivered, to lead them into error rather than into truth; making the doctrine deſigned to be enforced, the very oppoſite, in many inſtances, to that into which the plain ſenſe of the language in which it is conveyed obviouſly leads. To enter at large upon a ſubject which from the many publications which at different times have appeared upon it, muſt long ſince have been familiar to the mind, would be an abuſe of your patience; but it would be ſtill a greater abuſe of it to bring forward a chain of proofs for the confirmation of thoſe fundamental doctrines of the Chriſtian church in which you muſt all be equally confirmed with myſelf. It may not be amiſs however, for the ſake of ſuch as

may be ſtaggered at the bold manner in which the adverſaries of the Chriſtian faith have lately carried on their attacks againſt it, to obſerve, what will appear to thoſe who have been in any degree converſant with the writings of a *Bull*, a *Leſley*, or a *Waterland*, that there is no ground which the modern Unitarian has taken upon which he has not been fairly met, and no argument by which he has attempted to ſupport his wretched ſyſtem, which has not long ſince been ſatisfactorily anſwered. The champion of the Chriſtian cauſe muſt not therefore be ſurpriſed to find his adverſary, after having rallied his troops, returning to the charge with all the confidence of one who has never experienced a defeat. For there is a certain want of candour which has always more or leſs accompanied the cauſe of infidelity, which has tended to give it the appearance of more ſtrength than belongs to it: the patrons of it having always been in the habit of vamping up old errors in a new dreſs, without taking fair notice of the anſwers by which they have been refuted. Had not this been the caſe, there would have been much ſaving both of time and paper, and the controverſy muſt long ſince have been at an end.

But whilſt the enemies of the Croſs of Chriſt are permitted (we preſume for wiſe reaſons) to carry on

on indecent and violent attacks againſt the doctrines and eſtabliſhment of our church, in open contempt of that law by which they are tolerated; it may not be an unprofitable employment for the Chriſtian miniſter to conſider with himſelf what ought to be his conduct under ſuch circumſtances. The uncharitable aſperſions thrown out upon our profeſſional character, by which all thoſe among us who continue firm to the eſtabliſhment have been characteriſed by the two-fold diſtinction of knaves or fools; either not believing or not underſtanding what they profeſs to teach, ought to produce no other effect than to convince us that the true ſpirit of Chriſtianity could not poſſeſs the mind from whence they proceeded; at the ſame time that it ſhould be a leſſon to guard us againſt all haſty concluſions on ſubjects in which the character of our brethren is concerned. "Charity," we are told, "thinketh no evil."—This conſideration, which ought at all times to be duly influential upon our conduct, will prevent us from charging the conſequences of an opinion, however ſerious they may appear to us, upon the profeſſor of it; becauſe he is only anſwerable for them, ſo far as he underſtands and avows them. Mention indeed is made in ſcripture of perſons poſſeſſing "an "evil heart of unbelief;" and doubtleſs this is too often

often the caſe. But this is a caſe of nice diſcrimination, which ought to be reſerved for the judgment of that all-wiſe Being, who alone can know how far the evil of the heart has to do with the error of the head. The rule of conduct which Chriſtianity has marked out to its teachers upon this occaſion, is conſonant to the plan upon which the Chriſtian religion was originally propagated in the world. It was placed upon the ground of its own piety and wiſdom; it was ſupported with no other force but a torrent of arguments and demonſtration of the ſpirit; but towards the perſons of men it was always full of meekneſs and charity, condeſcenſion and forbearance, "reſtoring "perſons overtaken with an error in the ſpirit of "meekneſs, conſidering leſt we be alſo tempted." "The ſervant of the Lord therefore (to make uſe of the words of a moſt zealous apoſtle) "muſt "not ſtrive, but be gentle unto all men, in meek-"neſs inſtructing thoſe that oppoſe themſelves, if "God peradventure will give them repentance to "the acknowledging the truth." 2 *Tim.* ii. 24. For "the ſcripture (as has been obſerved by one who was well acquainted with the ſpirit of it,) "was not writ to beget pride and diſputations, "and oppoſition to government; but moderation, "and charity, and humility, and obedience, and

"peace

" peace and piety in mankind; of which no good " man did ever repent himſelf upon his death-" bed."

But care muſt be taken that this tenderneſs towards the perſons of men does not lead us to betray the cauſe of our maſter. To abandon thoſe doctrines of the goſpel which have been revealed by God, in order to accommodate our faith to the opinions of man, is not liberality of ſentiment, but a baſe deſertion of the Chriſtian cauſe, which no motives can juſtify: it is moreover a direct repugnance to the apoſtolic injunction by which we are required to " contend earneſtly for the faith;" and to " reſiſt, ſhould it pleaſe God to call us to the " trial, even unto blood." Whilſt therefore we ſpare the man, we muſt, at the ſame time, enter into no compromiſe with his error; becauſe the deſtruction of faith is like the digging down a foundation; the ſuperſtructure of hope, patience, and charity fall with it.—That hereſy therefore which by breaking the covenant made between God and man through the mediation of Jeſus Chriſt, wounds Chriſtianity as it were in its vitals; can expect to receive no quarter from us, unleſs we ourſelves would ceaſe to be Chriſtians; and when we conſider that faith is the moral cauſe of obedience, we ſhall not be liable to be impoſed upon by the ſophiſtry of thoſe,

who

who attempt to perſuade us, contrary both to reaſon and experience, that all religious opinions are matters of indifference to ſociety. Indeed the doctrine to which the attention is here directed, does not in my judgment appear calculated to make that way in the world which the zealous patrons of it promiſe themſelves that it will do. It is at preſent confined chiefly to a certain claſs of people among us, whom the Chriſtian religion would perhaps pleaſe better than it does, was it leſs ſpiritual than it is: and whoſe object ſeems to be under the ſpecious idea of bringing it to the ſtandard of general practice, to give up every point which offends the pride of unenlightened reaſon. But the lower order of the community, (happy it is for them in their Chriſtian character) know nothing of that liberality of ſentiment or freedom of enquiry by which ſo many have been led away from the truth. Without torturing the language of the goſpel to draw a meaning out of it deſtructive of their beſt hope, and moſt ſubſtantial comfort, they receive the doctrine of ſalvation through Chriſt as they find it delivered in the plain letter of ſcripture, and will not be cheated out of it, any more than the drowning man will be perſuaded to quit the bough that ſupports his head above water. " They know in whom they have believed,"

and

and the importance of believing him to be what he really is. Leaving therefore the learned diſputants to ſettle among themſelves that great oppoſition of ſentiment which unfortunately prevails on this ſubject; their time, generally ſpeaking, is employed in building upon that foundation which no man can lay; and without entering into the argument on either ſide, the exertion of a plain underſtanding, honeſtly applied, determines them without heſitation to reject a doctrine, which renders the ſcripture unintelligible, and Chriſtianity itſelf an uſeleleſs diſpenſation. Their danger ſeems rather to ariſe from the oppoſite extreme: from their leaning too much, rather than too little upon their Saviour: by which the goſpel of Chriſt oftimes fails to produce in them its perfect work.—The remedy for this evil, my brethren, depends in a great meaſure upon ourſelves.—To prevent our flocks from going aſtray after thoſe ignorant and ſelf-appointed teachers, who too often diſgrace the cauſe they take in hand, two things ſeem neceſſary to be attended to. In the firſt place, it ought to be an object with every Chriſtian miniſter, with the view of giving that reſpectability to his miniſtry ſuited to the dignity of its appointment and in a degree eſſential to the ſucceſs of it; to enable his people to form ſome proper judg-

ment with reſpect to the nature of the Chriſtian church, the office of its prieſthood, and the uſe of its ſacraments; that they may thence be led to conclude, that ſchiſm is a ſin of a deeper caſt, and more offenſive to God than they are aware of; becauſe it not only diſturbs that regular plan upon which He was pleaſed to eſtabliſh his church in the world; but tends more than any thing elſe to the breach of that charity, which the Chriſtian communion was deſigned to animate and preſerve.—In the next place; but above all, his object muſt be to take away all juſt reaſon for the deſertion of his miniſtry, by giving full proof of his evangelical commiſſion. With the apoſtle he muſt be able to ſay to his hearers, "I take you "to record this day, that I am pure from the blood "of all men; for I have not ſhunned to declare "unto you all the counſel of God."——To this end, whilſt he is guarding againſt the fatal error of *Antinomianiſm* on the one hand, he muſt at the ſame time take care that *Seneca* does not occupy in his church the place of St. Paul. In a word, he muſt endeavour to give to every part of the goſpel covenant its due weight and conſequence. In conformity with our Articles and Homilies, the miſery of fallen man, ſalvation by Chriſt, the Chriſtian faith, and good works, as the fruit of the Chriſtian tree,

tree, muſt conſtitute the ſummary of his doctrine. For in a matter of this importance, men will take the liberty to judge for themſelves; and if they have reaſon to think that they are not fed with the true bread of life within the walls of our churches, they will unqueſtionably ſeek for it, where they fancy it may be found, either in fields or in conventicles.

Such, my brethren, are the ſubjects which circumſtances ſeem to point out to our preſent attention. To the curſory reflections which a diſcourſe of this nature has permitted me to make upon them, you will give only that degree of credit, which to your own minds they may appear to deſerve.—"I ſpeak as to wiſe men, judge ye what I ſay."—However we may differ in points of leſſer moment, upon ſubjects of eſſential conſequence it is impoſſible but we all muſt agree. As miniſters of the church, and citizens of the ſtate, we cannot but be ſenſible of the bleſſings of the eſtabliſhment under which we live. In this two-fold character, therefore, we ſhall doubtleſs think it our duty to uſe our utmoſt endeavours to counteract thoſe dangerous errors which threaten the peace and welfare of both. Conſidering, what I fear is but too true, that this ſpirit of innovation, this contempt of received opinions, this oppoſition to eſtabliſhments, this repugnance

pugnance to ſubordination, and reſiſtance of authority, which mark the character of the preſent times, wait only the criſis of ſeaſonable events to convince us, that they are in many caſes but Rebellion in diſguiſe. With this idea before us, I ſhall doubtleſs find you ready, each in his individual character, to join with me in this intereſting language of the Pſalmiſt:—" O pray for the peace of Jeruſalem; " they ſhall proſper that love thee. Peace be " within thy walls and plenteouſneſs within thy " palaces. For my brethren and companions ſake " I will now ſay, peace be within thee. Yea, be- " cauſe of the houſe of the Lord our God I will " ſeek to do thee good."

Now unto the one God, immortal, inviſible, to whom all power belongeth, and from whom all bleſſings are derived; the Creator, Redeemer, and Sanctifier of mankind, Father, Son, and Holy Ghoſt, be aſcribed bleſſing and honor, and glory and power, now and for ever.

FINIS.

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